

and that " that people alone is a culture people which sets before itself, as the purpose of its entire existence, the production of the greatest possible amount of specified moral qualities." These are notions of culture and of a culture people which an ethical philosopher might think it fine should be. Rudeck has just found that no such things ever have existed in Germany; yet Germany possesses culture and the Germans are a culture people. He is really complaining that these fine ethical notions have never had any place in history. Such being the case, the true inference would be that they are unrealities and ought to be discarded altogether. Rudeck can find, in the eighteenth century, only one act of the state which had an improving effect on " external morals." * That was the abolition of obscene playing cards, and this improving effect was not won intentionally, but as an incidental consequence of a tax which was imposed for revenue. The case is interesting and instructive. It is thus alone that the state acts. It needs revenue and lays a tax. Other consequences follow. Sometimes " moral " consequences follow. The Methuen treaty caused Englishmen to drink port instead of claret for a hundred and fifty years, to the great increase of gout and drunkenness. The statesman might well be appalled if he should realize that he probably never can lay a tax without effects on industry, health, education, morals, and religion which he cannot foresee and cannot control. In the case of the cards, the consequence was favorable to good morals. That consequence was the purest accident. The state went on its way and got its revenue. The people met the effect through the mores and made the best of it, just as they did with the

effects of the
Methuen treaty. The cases are useful for a
statesman to con-
sider, when he needs to get revenue and the
question by what
taxes to get it is yet in his mind and *before* him.
When he has
decided and acted it remains only to take the
consequences, for,
through the mores, they will enter into the web
of life which
the people are weaving and must endure. That web
contains all
the follies and errors, just as well as all the wisdom
and all the
achievements, of the past. The whole inheritance
passes on
together, including all the luck.